THE
METHODIST
PROTESTANT
CHURCH IN
NORTH
CAROLINA.

Kennett

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Kennett, Paul Strayer.

The Methodist Protestant Church in North Carolina.

Background and Origin.

During the late autumn or early winter of 1784 Messrs Coke, Whatcoat, and Vasey arrived in the United States from England and held a consultation with Mr. Asbury. A conference was then called which met in Baltimore on Christmas day. As the notice was short, the season adverse, and the preachers widely scattered only about sixty were present and these were mostly young men. Mr. Asbury reports that: "It was unanimously agreeded at this conference that circumstances made it expedient for us to become a separate body under the denomination of the Methodist Episcopal Church." The laity were not consulted in this matter and an exclusively clerical government was set up. It was long customary to hold conferences in that church with closed doors not even a local preacher being admitted and Bassett assumes that such was the case on this occasion. This same meeting ordained Francis Asbury first as deacon, then as elder, and then as superintendent, and he and Doctor Coke became joint superintendents. They later called themselves bishops. Thus was Episcopal Methodism set up in America.[1]

Somewhat earlier than this (1781) Asbury had had a disagreement with James O'Kelly as to strict

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1. Bassett, A.H., History of the Methodist Protestant Church, Pages 27-29.

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enforcement of the discipline and "O'Kelly returned home an unreconciled dissenter".[1] He was a Methodist itinerant as early as 1777 and served as presiding elder in Virginia for eight years.[2] At a conference held in Baltimore 1792 he introduced the following: "Resolved, that after the bishop appoints the preachers at conference to their several circuits, if anyone think himself injured by the appointment, he shall have liberty to appeal to the conference, and state his objections, and if the conference approve his objections the bishop shall appoint him to another circuit". The resolution failed and Mr. O'Kelly and several others withdrew.[3] Two years later they formed the Republican Methodist Church.[4] This body united in 1806 with two other independent groups and the denomination is today called Christian.[5]

At the General Conference of the Methodist Episcopal Church held in 1800 there were those who contended that presiding elders should be elected by the annual conferences rather than appointed by the bishops and there were others who desired lay representation in the various conferences.[6] In 1820

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1. Drinkhouse, E. J., History of Methodist Reform and the Methodist Protestant Church, Vol. I page 232.
2. Bassett Page 367.
3. Ibid Page 32.
4. Ibid Page 369.
5. Small, C.H., Corner Stones of Faith Page 367.
6. Bassett, Page 33.

a motion prevailed that the bishops might nominate three times the number of presiding elders to be chosen and the conferences elect from this list. The bishops protested and while the General Conference refused to reconsider its action it did suspend its operation for four years, and in 1824 the resolution was further suspended.[1]

Another problem before the General Conference in 1820 was that of the relation of local preachers. Many young men in that period felt the urge to the ministry and its ranks were crowded. Yet the salaries were extremely small. These two facts led most men when they reached thirty or forty years of age to marry and locate leaving the itenerancy to single men. The Virginia conference in 1809 is cited as having eighty-four preachers only three of whom were married, and this is said to have been no exception.[2] Many of these men who had become local preachers were yet in vigorous health, had once been presiding elders, and were slow to accept the authority of a youthful minister. In 1820 there were three times as many local preachers as itinerants. At that time they petitioned for representation in the General Conference. The petition was denied but a district conference was created to be composed of local preachers and to have all powers formerly vested in the quarterly

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1. Drinkhouse, Vol. II. Pages 5-12.
2. Ibid, Vol. I. Page 199.

conference as to the supervision of this class. This, however, did not satisfy them.[1] Lay representation and the rights of local preachers were then the issues of the day.

The controversy now broke into print. In 1821 Wm. S. Stockton commenced the publication of a periodical in magazine form called the Wesleyan Repository. It was printed first at Trenton and later at Philadelphia and continued for three years.[2] Stockton was a layman but his son Thomas H. Stockton became no doubt the most eloquent preacher the Methodist Protestant church ever produced. He was for years Chaplain of the United States House of Representatives and led the prayer at the dedication of the National Cemetery at Gettysburg. There is a tradition in the church that Lincoln was so much impressed by this part of the service that he "subsequently admitted having experienced from that hour a religious change".[3]

The Methodist Magazine refused to publish articles by the champions of lay representation[4] and the Wesleyan repository carried many of these tho its columns were open to opponents as well.[5] Among these articles were a series of letters from the pen of Nicholas Snethen from which the following quotation is taken: "But if they remain inflexible, that we

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1. Drinkhouse, Vol. II. Pages 17-18.
2. Bassett, Page 37.
3. Ibid Page 421.
4. Drinkhouse Vol II., Page 39.
5. Bassett, Page 38.

then proceed to organize ourselves into a kind of patriotic societies, for the purpose of obtaining, and securing to ourselves, the right of ecclesiastical suffrage, and acquiring a knowledge of our numbers, views, and proceedings, and that so soon as we are become sufficiently numerous and united, we signify to the Travelling Preachers our free, sovereign will, and let them know that the time is come for them to yield to necessity, as they would not to justice and reason: we may add that if they persist, all the blame and all the evil of dividing themselves from a majority of the church must be upon their own heads."[1] This is of special importance as out of it grew the union societies to which attention will presently be given.

Snethen was a native of Long Island and entered the Methodist itenerancy in 1794. For four or five years he traveled in New England. Later he was stationed for four years in Baltimore and for two years in New York City. For several years he was appointed to travel with Bishop Asbury and presided at some conferences in his stead. About 1809 while stationed at Georgetown he served as Chaplain of the United States House of Representatives. In 1800 he acted as secretary of the General Conference and was several times a member of that body. He declared, however, in 1812 that he would never again appear in a General Conference to legislate for the church unless sent by a vote of the governed, both laity and preachers. Later he withdrew from the Methodist Episcopal church and became a mem-

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1. Drinkhouse, Vol. I. Page 35.

ber of the Maryland conference of the Associated Methodist Church (afterward Methodist Protestant church) and its first President.[1]

Returning to the chain of events which form the background of the Methodist Protestant church we find a memorial presented to the General Conference of the Methodist Episcopal church in 1824 asking that a representative from the laity be admitted into the annual conferences or at least into the General Conference the memorialists suggesting that such a plan would accord to the laity their just rights and privileges.[2] To which the conference replied in part; "pardon us, if we know no such rights, if we comprehend no such privileges.[3] A meeting was held May 21, 1824 by a company of reformers and the following resolution adopted: "To institute a periodical publication, entitled The Mutual Rights of the Ministers and Members of the Methodist Episcopal Church, to be conducted by a committee of ministers and laymen; to raise societies in all parts of the United States, whose duty it shall be to disseminate the principles of a well-balanced government, and to correspond with one another; to appoint a committee of their own body to draft a circular addressed to the ministers and members of the Methodist Episcopal church, and to forward the same to all parts of the United States".[4]

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1. Bassett, Pages 401-407.
2. Ibid, Page 41.
3. Davis, Lyman E., Democratic Methodism in America, Page 34.
4. Drinkhouse, Vol. II, Page 63.

In August 1824 the first number of the Mutual Rights appeared under the direction of a committee of which Samuel Jennings was chairman. Some secrecy was exercised in its circulation for readers were under suspencion.[1] In this connection Rev. George Brown, presiding elder on Monongahela says: "When the Mutual Rights appeared, I ordered it to be sent to nearly all the leading men of my district and paid for it in advance out of my scanty funds. So that paper was read in all parts of the district, privately; for a time not even the preachers were allowed to know anything about it, nor did anyone suspect my agency in the matter."[2]

A young minister, Dennis B. Dorsey, was charged by the Baltimore conference, April 1827, with having circulated an improper periodical work and was left without an appointment for a year at the end of which time he was recorded as expelled. At the same session Wm. C. Pool was expelled on charges of circulation of the Mutual Rights and participation in a Union Society meeting. During September 1827 eleven local preachers and twenty-two laymen were expelled in Baltimore for their adherence to reform. Appeals were taken to the General Conference of 1828 which replied that they and any others might be restored upon the Union Societies being abolished and the Mutual Rights discontinued. Similar societies had been formed in several other states and similar expulsions had taken place.[3]

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1. Drinkhouse, Vol. II, Pages 70-77.
2. Brown, George, Recollections of Itinerant Life, Page 125.
3. Bassett, Pages 44-54

In November 1828 there assembled in the city of Baltimore a General Convention of Methodist Reformers who adopted a preamble and seventeen Articles of Association for the government of the Associated Methodist Churches.[1] In 1830 the church took the name Methodist Protestants[2] and the paper later adopted the same name and is still published in Baltimore now under the title, The Methodist Protestant Recorder.

Beginnings in North Carolina.

It is now time to direct attention particularly to North Carolina. It will be remembered that the General Conference of the Methodist Episcopal church in 1820 granted to local preachers permission to meet annually in District Conferences over which the presiding elder acted as chairman. But it also proceeded to enact some special rules for the government of the local ministry. One of these was the so-called "spirit-making rule" which forbade local preachers to distill spirituous liquors. Such a practice had not up till this time been considered wrong in this state and had been rather freely engaged in by highly respected people. The local preachers of North Carolina, however, declared that their objection was not because their interests were affected, but because of the principle involved, namely, "legislation without representation." The local preachers of the Roanoke District of North Carolina in 1821 drew up an address to the Virginia Annual Confer-

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1. Bassett, Pages 61-73.

2. Ibid, Pages 123-124.

ence of which they were members. In this document which is printed in full by Paris the opinion of the conference is asked as to the validity of this rule. Two rather pertinent questions are asked: "Why should the local preachers alone be considered incapable of self-government? Does a man become a political idiot by becoming a local preacher among the Methodists?" Upon the address being read to the annual conference one member moved that it be thrown under the table but his motion did not prevail. A long circular was also addressed by the Roanoke District meeting to the several district conferences of the Methodist Episcopal church setting forth the entire contention; and a memorial was sent to the General Conference of 1824. It is in this message that we find the statement; "We beg, or rather claim, as a matter of right the removal from our Discipline of the rule or law prohibiting local preachers from distilling spirituous liquors, not because the rule affects our interest, but, first because we never subscribed to such a rule; secondly, we have not made it valid by any subsequent admission or agreement; and thirdly, it involves a principle which as men, Americans, and christians, we cannot, we will not admit, namely that any power has any implied, expressed or equitable right to make laws for our government without our consent or representation".[1]

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1. Paris, John, History of the Methodist Protestant Church, Pages 16-37.

A few days after the close of this General Conference as before stated the Baltimore Union Society was organized by a group of reformers. It sent a circular letter to the ministers and members of the Methodist Episcopal church and adopted a constitution. The following November a number of local ministers and laymen came together at Sampson's Meeting-house, Roanoke circuit, Halifax county, North Carolina and formed the Roanoke Union Society. At that time seven preachers and four laymen became members. A few weeks later a second meeting was held at which eleven new members were received, a constitution adopted, and officers elected. Eli B. Whitaker became president and William E. Bellamy secretary. A committee of correspondence was also appointed.[1]

It will be seen, therefore, that so far as names are concerned the resemblance to the American colonial struggle is complete. There were Union Societies, contending against legislation without representation, and making use of committees of correspondence.

Unfortunately the records of the Union Societies are not available. The North Carolina annual conference of 1830 ordered them to "be handed over to John F. Bellamy to be recorded in a book"[2], and in 1831 the book was inspected and left in his keeping, the originals being placed in charge of Wilson C. Whitaker.[3] It is

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1. Paris, Pages 44-61
2. Manuscript Journal of the North Carolina Conference Methodist Protestant Church 1828-1892, 5 vols. Vol. I, P. 22.
3. Ibid. , P. 26.

supposed that these records were destroyed by the burning of the home of Mr. Wilson C. Whitaker, Jr. Doctor Paris evidently had access to them, however, for his history is so filled with complete quotations as to be little less or indeed little more than a source book.

The first trial in North Carolina was that of Rev. W. W. Hill. He had been a pr ominent itinerant for years in the Methodist church but had become located on Matamuskeet circuit. He joined the Roanoke Union Society in April 1825 and in less than six months was summoned for trial by the pastor of his circuit and acquited of the charges. The entire controversy as printed by Paris covers some twenty pages.[1]

Another cause of dispute was slavery. The Methodist Discipline as revised by the General Conference of 1824 went on record against this evil as follows:

Section IX Of Slavery.

Question - What shall be done for the extripation of the evil of slavery?

Ans. 1. We declare that we are as much as ever convinced of the great evil of slavery. Therfore, no slave= holder shall be eligible to any official station in our church hereafter where the laws of the State in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom.

Ans. 2. When any traveling preacher becomes the owner of a slave or slaves by any means, he shall forfeit his ministerial character in our church, unless he

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1. Paris, Pp. 67-85.

execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the State in which he lives.

Other sections follow but these are the most pronounced. To all of these the Roanoke Union Society returned a strong protest.[1]

Some time in the early part of the 1826 the organization of the Granville Union Society took place. It objects were the same as those of the Roanoke group and its constitution was similar. The pastor in charge (Rev. B. Field) sent a letter to the members of Plank Chapel church who had joined the society warning them that unless they would "yield to reproof" he would call them to account before the church. They were shortly afterward cited for trial, and expelled on the charge of sowing dissention in the church.

The Rev. William Compton had taken an active part in the trial and expulsion of these members and when in 1828 the Virginia Annual Conference assigned him to Roanoke Circuit it was naturally felt that like action would ensue there. The Roanoke Union Society, therefore, adopted a series of resolutions declaring among other things, "that before we can receive as a messenger of peace the said William Compton, we must be assured that he will endeavor to repair the wrong he has committed, by using his best efforts to restore to the Methodist

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1. Paris Pp. 87-90.
2. Ibid., Pp. 91-97.

Episcopal Church the said Lewellyn Jones and others that were expelled for the same cause."

Mr. William Compton, of course, served the charge and a number of letters and resolutions were exchanged ending in seven local ministers being cited for trial at Shady Grove meeting-ho use on October 4, 1828. The place of meeting was some forty miles distant from the homes of most of them and not one of them attended. They were all expelled on the charge of : " Endeavoring to sow dissension by inveighing against the discipline of the Methodist Episcopal Church."

Two local ministers, Caswell Drake and Richard Davison who held their membership at Warrenton were not included in this trial. A few days afterward, however, Rev. Mr. Compton went to Warrenton, demanded the "class-paper", or list of members, and made a new list containing the names of all the members of the church except these two but leaving them off the list.[1]

The first session of the North Carolina Conference will be considered presently. Just now a few other events which occurred after its meeting will be given notice. The reform movement had developed in the eastern part of the state but in central Carolina there was much interest in it. At Moriah church in Guilford county the pastor in April 1829 asked one of his members, Col. Wm. Gilbreath if he read the "Mutual Rights" and on recieving an affirmative reply told him: "I will give you

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1 . Paris Pp. 183-220.

four weeks to consider quitting the 'Mutual Rights' and if you do not discontinue it I will have you expelled from the church." The Colonel retorted: "You need not give me five minutes". When the pastor returned four weeks later he found that thirty-four members had withdrawn and set up a Methodist Protestant organization leaving him two parishioners. Bethel church in the same county became Methodist Protestant because of the expulsion of the Rev. Travis Jones on no other charge than that he read the "Mutual Rights." A little later Rev. Benjamin Edge in conversation with Alexander Robbins declared: "We will cut down every man that will associate with that people. For who can walk among the pots without getting smutted? These schismatics are a bad people". Mr. Robbins and others withdrew and organized a new church then called Liberty, now Fairfield a few miles from High Point.[1]

The Early Organization of the North Carolina Conference.

The first annual conference of the "Associated Methodists Churches for North Carolina" began on December 19, 1828, at Whitakers Meeting House in Halifax County. Eight ministers were present, namely, James Hunter, William Bellamy, Miles Nash, W. W. Hill, William Price, Eli B. Whitaker, Albriton Jones, Henry Bradford, and Thomas Moore.[2]

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1. Paris Pp. 290-296
2. Manuscrip Journal, Vol,I. Page 1.

The place was historic. Richard Whitaker had received a grant of several thousand acres of land and located there between 1740 and 1750. Immediately after finishing his dwelling he erected a chapel of logs, which was later followed by a second and then a third building. It was first used by the church of England and then by the Methodist church until 1828. Bishop Asbury is said to have preached there on one occasion.[1]

The notice for this meeting was short and the reformers from the Granville section did not arrive. The next year they were present and we note the names of Caswell Drake and Richard Davison.[2] Rev. W. W. Hill was elected President in 1828 and served for five years.[3] At first there were only three circuits: Roanoke, Greenville, and Albemarle. The next year four appointments were made.[4]

The records for the early conferences are very brief and this effort to trace the development of organization must necessarily be rather scrappy. Two items in connection with t e seating of members at t e session of 1820 deserve attention. The lay members "gave in their certificates", and an effort was made "to make lay delegation equal to ministerial".[5] No order had been recorded for certificates to be issued

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1. Methodist Protestant Herald, March 15, 1928.
2. Manuscript Journal N.C. Conference Vol. I. Page 6
3. Ibid., Page 37.
4. Ibid., Page 6.
5. Ibid., Page 13.

and no former journal stated that they were. Nothing has been said heretofore about equal representation.

That the movement from the Methodist Episcopal Church was still going on in 1830 is shown in the resolution: "That Joseph B. Hinton be recieved in the communion of the Associated Methodist Churches in the same official standing as he held as a minister of the gospel at the time he withdrew from the Methodist Episcopal Church".[1] It is also evident that these reformers had no mind to return to autocracy in any form for their representatives to the convention at Baltimore are instructed "not to concede any other test of membership than the general rules of Mr. Wesley, and to insist upon the government being formed upon simple, liberal and scriptural lines."[2] The appointments were made by a separate motion for each circuit, but the session of 1831 is noteworthy for the proportion of work done by committees. We find the first stationing committee, the first boundary committee, and others on the mode of election of members of the next annual conference, and on ways and means to raise funds for the support of itinerant preachers, their wives, widows, and children.[3]

In 1834 the first obituary is recorded - that of Rev. Wm. Price. He had served as a revolutionary soldier and, being captured by the British, was for some time a prisoner of war. We are told that he "repelled

1. Manuscript Journal, Vol. I., P. 16.
2. Ibid;, Page 17.
3. Ibid., Page 25.

with indignation the seducing charms of British gold when offered with a view to detach him from the cause of liberty and his country."[1]

By the time the denomination was four years old (18320 one of the problems which had occasioned its separation from the mother church became accute within its own ranks. There were then twenty-four ministerial members of the conference but only three circuits. Two of these had an assistant pastor or in other words, five ministers had official duties and received a salary.[2] The others, however, desired seats in conference with voting power just as the local preachers before 1828 had demanded. Strange as it may seem, however, the constitution of the Methodist Protestant church said that the annual conference should be composed of all ordained itinerant ministers and an equeal number of laymen.[3] Various methods were, therefore resorted to for the accommodation of the located members. Sometimes they were apportioned to t e charges under the term of "extra ministerial aid"[4], or assigned duties in definite churches, or assigned to preach "where he may choose"[5]. Later a custom developed of appointing a mature man as superintendent, sometimes without salary on labof, but, to supervise while a yourmger man did the work and received the salary.[6] Not

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1. Manuscript Journal, Vol I., P. 47
2. Ibid. Page 36
3. Ibid. Page 55
4. Ibid.,Page 36
5. Ibid.,Page 29
6. Ibid.,Page 224.

so different from the old method!

The session of 1835 gave its assent to the establishment of Sunday Schools in accord with the request of agents of the Sunday School Union who visited the conference for the first time then.[1]

Two other incidents which have little connection with the progress of the church but are of interest may be mentioned here. It was evidently not good from in 1836 for a minister to engage in politics for we find a resolution to the effect that: "Whereas Bro. T. Y. Cook has virtually (if not officially) renounced his official standing in our church as a minister by becoming a candidate for the legislature: therefore, Resolved, That Bro. Cook be left without an appointment."[2] The session of 1852 was held in the city of Fayetteville. Many of the members lived in Piedmong and Western Carolina and drove their own teams to the conference so it is interesting to note a resolution of thanks to the officers of the "Fayetteville and Western Plank Road Company for their noble generosity in granting permission to the members of the conference to return home upon their road, free of charge".[3]

Negroes, Slavery and War.

It was customary in Southern churches to permit slaves to hold membership in the same churches with

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1. Manuscript Journal, Vol I. P. 59.
2. Ibid., P. 72
3. Ibid., Vol. II. P. 18.

their masters, a portion of the church being set aside for their use. It is evident that this custom was followed among the Methodist Protestants from the first. In the second conference held in North Carolina , April 1829, a resolution was enacted providing that "white females should vote in the choice of class leaders".[1] At the session of 1845 formal permission was granted "to all the churches in this district to receive colored members and govern them according to our discipline and administer to them the ordinances and permit them to elect their class leaders when their numbers require it, and to vote in recieving, trying, or expulsion of colored members."[2] In 1855, a committee was appointed to "divise ways and means to have the gospel preached to our slaves."[3] This committee offered three resolutions recommending: (1) That the matter be brought to the attention of slave holders and an effort made to find out what missionary work could best be done. (2) That the superintendents hold services for the blacks where practicable with the consent of the owners. (3) That a catechism be prepared.[4] It may be well to state just here that after the civil war at the conference of 1865 a resolution was adopted to the effect "that it is expected that all our preachers s hall do what they can to promote the religious interests of the African race within the bounds of our district."[5]

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1. Manuscript Journal, Vol. I. P. 7.
2. Ibid., P. 178.
3. Ibid., Vol. II, P. 92.
4. Ibid. P. 127 .
5. Ibid.' P. 511.

The first statistics available are in 1848 and are very imperfect but in Wilmington station there were twenty white members and eighty colored ones.[1] In 1852 261 negro members are reported[2] and in 1859, 299.[3]

No doubt the most notable negro member of the Methodist Protestant church and one of the most remarkable slaves in North Carolina was Lige Ogburn. He was the personal servant of Rev. Wm. J. Ogburn,an able minister whose home was in Guilford county. Mr. Ogburn taught his servant to read and gave him religious instruction and Lige developed into a leader of prayer meetings and a personal worker at Flat Rock church and Couble Springs camp ground. He was yet in the prime of life at the close of the civil war and much of his work was done as a free man. He is said to have led dozens of white men to Christ, among whom were several future ministers.[4]

It is necessary, however, if one would present a true picture of the period, to state that sectional feeling was rather pronounced more than once. In 1837 among the instructions given to representatives to the General Conference one states; "That if the subject of slavery is broached our delegates are instructed to inform that body that the North Carolina conference does not consider that a debatable subject."[5] In February, 1842

1. Manuscript Journal, Vol. I. P. 222
2. Ibid., Vol. II, P. 19.
3. Ibid. Page 263.
4. Community traditions.
5. Journal, Vol. I. P. 92.

the instructions similarly given are more general, namely, "If the abolition of slavery, or the advocacy of temperance socities or Sunday Schools be proposed as a test of membership our delegates be instructed to oppose it."[1] In 1839, however, we find a statement to the effect, "1st. That it is high time for the Southern conferences to speak in language upon the subject which shall not be misunderstood. 2nd. That we do not recognize the right of Northern men to dictate to us upon the question of slavery or any other so long as we have the Bible for our guide in matters of morality. 3rd. That if the General Conference passes any resolution on the subject of slavery implicating the Christian character of southern slave holders we feel it our duty to withdraw from the connection."[2] This particular topic may well be concluded by metion of resolutions adopted in 1850 condemming the work of three Wesleyan ministers who were interested in abolition. The language is particularly strong calling upon Methodist Protestants "not to assist or participate in any of their mischievousness and wicked and lawless efforts to subvert the order, peace and prosperity of the citizens of our state".[3]

The President of the conference, Dr. C. F. Harris, in his report read at the session of Nov. 1861 made rather extended reference to the existance of war.[4] There is nothing in his remarks or in the recorded ac-

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1. Journal, Vol. I., P. 127.
2. Ibid., P. 110.
3. Ibid., P. 290.
4. Ibid., Vol. II., Page 356

tion of the conference which could be construed as Militaristic. In fact he speaks of the war as an act of providence and confesses his own sins and those of the people. He does not specify the matter of slavery so he may mean simply the general nature of humanity. A year later the same President delivered a long discourse upon the war in which he assigned wickedness as the cause.[1] This man was, however, prounion in views. It was at t is same session that Rev. J. G. Whitfield of Virginia was introduced and spoke "on the state of the country and the church, alluding in pathetic terms to the condition of his own conference".[2]

It is not until November of 1863 at the famous Fair Grove Conference that we find any record of strong political feeling. Here there began a controversy which was not easily ended. Rev. J. H. Page offered the following resolution:

"Whereas our country is involved in a bloody and desolating war: and whereas circumstances clearly justify and imperitively demand an unequivocal expression of the sentiment of this conference in relation thereto, therefore,

"lst., Resolved, That we view the policy adopted by the Lincoln government of employing and armed force as a means of restoring the union of the states as unwise, and as a crime against Chrisianity, civilization, and humanity, especially when we consider the

1. Journal, Vo. II, P. 392.
2. Ibid., P. 376.

cruel and barbarous manner in which this war is being waged against us.

"2nd. Resolved, That we regard the separation of the Southern from the Northern States as final, and a reunion impossible and we declare it by us undesirable.

"3rd. Resolved, That we desire and pray for peace to be restored to us, yet we hope for it and look for it, only in our independence and separate existence as a nation, and that we will cordially give our sympathy and support to our government in securing these desirable ends, and that we have no sympathy with those who would give aid and comfort to our enemies in the prosecution of these wicked purposes."[1]

The resolution was laid on the table. It was later considered on at least three different occasions. The preamble and first resolution were adopted, later the other resolutions were accepted, and still later a reconsideration was taken and a new preamble adopted as follows: "Whereas our country is involved in a bloody and desolating war, and whereas we deem it just and proper that this conference should express its sentiment thereto".[2] The Journal does not record the debate but tradition has it that it was bitter and that leading ministers of the conference were enemies as long as they lived.

In the fall of 1865 the war having ended, Dr. C. F. Harris introduced a resolution to expunge from the Journal

1. Journal, Vol. II, P. 417.
2. Ibid., Pp. 418-422.

the Fair Grove resolutions. When this failed by being laid on the table and never removed he offered a bitter protest which is spread on the minutes without comment.[1]

Educational Efforts.

The early educational efforts of the North Carolina conference follow three distinct lines, (1) Yadkin College, (2) a female College, (3) denominational colleges outside the state. These will be considered in order. The first suggestion of interest in education is noticed when in Oct. 1848 a resolution was introduced that; "Whereas a literary institution is very much needed by this conference to afford to parents in this and other districts a place to educate their children and to afford young men who are candidates for the ministry a place of instruction, Be it, therefore resolved , 1st., That this conference take the matter in hand and request each member to endeavor to procure subscriptions for the purpose of establishing such an institution. Resolved, 2nd., That this institution be located in Randolph county at or near Cedar Falls factory. Resolved, That a committee be appointed by this conference who shall inquire into the expediency of this matter and report to the next conference."[2]

The resolution was not adopted in toto but a committee was appointed "to carry out the spirit of the resolution."[3] So far as I find this committee

1. Journal, Vol. II, Pages 482-484.
2. Ibid, Vol I, P. 228
3. Ibid., P. 229

never reported but three years later J.B. Ellis attended the sessions of the conference and proposed that a school to be called Pleasant Grove Seminary should be erected in Davie county. He represented that land could be had and sufficient money to erect and equip "a spacious brick house, of two or more stories, one apartment of which shall be exclusively devoted to the service of Almighty God, with its appropriate furniture, the rest of the building with all its fixtures to be devoted to education." The conference was impressed with this proposition and appointed seven trustees. The same session gave its approval to the work of a female academy conducted in his home in Halifax county by Rev. J.B. Swift, and a male academy at Brinkleville under the supervision of Rev. W. H. Wills. [1]

The next fall at Fayetteville the conference went on record as "of opinion that the establishment of some seminary of learning located within the county of Davidson of Davie is essential to our advancement". It appointed a committee of seven and instructed them to select a location and secure donation of not less than ten acres of land.[2] In Nov. 1853 this committee reported the location of the school "in Davidson county, on the road leading from Lexington to Mocksville, eight miles west of Lexington." It also reported the donation of ten acres of land and five hundred dollars toward

1, Journal, Vol. I. Pp. 318-327.
2. Journal, Vol. II. P. 21.

building. After some debate the report of the committee was adopted. Somewhat later in the session the name Yadkin Institute was fixed and Henry Walser, John Rominger, Alexander Robbins, Thomas C. Crump, D. L. Michael, Andrew M. Gamble, John A. Davis, Alson Gray, and R. C. Beeson were elected trustees.[1] In Nov. 1854 the President of the conference and the traveling preachers were constituted agents to sloicit donations and make collections for Yadkin Institute and it was voted to allow all agents 10% on the amounts collected.[2]

The next year we find an extensive report from Henry Walser of the progress being made. The brick have been burned at a cost of five dollars per thousand and a contract lst for a house sixty b y thirty feet and two stories high. The brick labor is to cost $450 and the wood work is to be done without contract price on condition that if the price made on its completion is not satisfactory the decision as to a fair price" is to be left to three good men". Mr. Walser was sure of enough students to make the school a success but anxious about a man to take charge of it. "A man who is in fact a full scholar and one that possesses a character as a gentleman and a Christian" is wanted. It is reported a few days later that $1800 in cash and pledges have been secured.[3]

1. Journal Vol. II. Pp 35 -47.
2. Ibid., P; 69.
3. Ibid., Pp. 114-124.

In Nov. 1856 it was reported that the building was completed and the school in operation under the instruction of Geo. W. Hege. "Mr. Hege is a regular graduate, well qualified in all respects." He agreed to pay two hundred dollars a year for a period of five years for the use of the school and "to advance students as fast as can be done in any other institution of the kind in the state".[1] Mr. Hege was not at that time a Methodist Protestant but later he joined that church and became a minister. In 1860 the conference was held at Yadkin Institute. It was planned to have the school incorporated as a college, and to collect money for the payment of the debt now found to be nine hundred dollars. Professor Hege was appointed agent for this purpose, A committee of three was appointed to secure incorporation and eleven trustees were elected.[2] The school was, accordingly, chartered as a college, 1861. At that time there were eight boarding students besides those living in the community. Out of the eight sixty entered the confederate army which practically broke up the school.[3] In the Journal of 1862 Yadkin College and a school in Halifax county under the management of Rev. J. H. Page are mentioned briefly. "They both languish under the war". "Nearly ev ery school in the state suffers in the same way and about the same proportion".[4]

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1. Journal, Vol. II, Pp. 139-140;
2. Ibid., Pp. 298-321.
3. Leonard, J.C., Centennial History of Davidson County North Carolina, P. 429.
4. Journal, Vol. II, P. 399.

During this period of progress the conference seemed especially concerned to establish a "Female College". In 1854 a letter was received from Mr. Wm. T. Healy concerning the sale of Berlin Female Academy located at Kernersville and a committee was appointed to confer with him.[1] This committee reported the next y ear that the academy, a one story brick building thirty feet by twenty, all in one room with fire place in each end could be bought for four hundred dollars, which they considered a reasonable price. They, however, advised against the purchase because of the location. Kernersville is eleven miles from Salem where we are told "there is a female institution of learning under the patronage of the Moravian church at a cost of thirty thousand dollars, which institution if popular not only in North Carolina but throughout all the souther n sstates and receives patronage from the same". (This is Salem College). The report goes on to say that there is "also another institution twelve miles east of Kernersville under the patronage of the Friends which is popular and respectable(Guilford College) and two others at Greensboro, eighteen miles east of Kernersville one under the patronage of the Methodist Episcopal church (Greensboro College) and the other under individual enterprise".[2] (Blandwood College, now extinct).

At this time a committee of five was appointed to "inquire into the practibility of establishing a famale school, without cost to this conference at High

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1. Journal, Vol II. P. 71.
2. Ibid., P. 103.

Point".[1] One year later this committee reported that a lot had been bought four acres in size and plans made and bids secured for a building. Also an agent had been selected who had secured pledges of some $2700 and a small amount of cash. The conference did not, however, look upon the location as final. Moriah meeting house (four miles from Greensboro) was mentioned and a committee composed of Deorge C. Mendenhall and others from Jamestown brought an offer of a site and two thousands dollars in money if Jamestown should be chosen. This Proposition was accepted and the following trustees selected, John F. Speight, L. W. Bathchelor, Calvin Johnson, George. C. Mendenhall, Johnathan W. Field, Calvin H. Wiley, Alexander Robbins, C. F. Harris, John C. Hankin. The next day the name "Logan Female Seminary" was chosen and Alson Gay, Andrew Gamble, Isaac Thacher, Cyrus Wheeler, and Samuel Donnell were added to the board. In the meantime a report had been prepared by Mr. Wiley, who was the first Superintendent of Public Instruction in North Carolina and held that office at the time,[2] which is significant. The committee report "that in their opinion the conference should be wholly exempt from all pecuniary liability in t is enterprise. They recommend that the Board of Trustees be empowered to build up an institution of the kind contemplated by conference, with such means as they can raise and that they have no authority to bind the conference in any respect for any of the expences of said enterprize."[3]

1 . Journal, Vol. II, P. 104.
2. Ashe, S. A. History of North Carolina, Vol. II, P. 496.
3. Journal, Vol. II, Pp; 156-163

The session of conference which met Nov. 5, 1857 found that a deed for the land had been secured and a charter granted by the legislature. The name had been changed to Jamestown Female College and the contract let for a building eighty-four by fifty feet and four stories high. Some six thousand dollars debt had been assumed for which the contractors were to take corporation bonds. James P. Speight took the place of Calvin Johnston on the board and Rev. Alson Gray was appointed field agent.[1]

The session of 1858 was held at Jamestown. There was no Methodist Protestant church there and the meetings took place in the Masonic hall. On two occasions pledges were taken varying in amounts from fifty cents to four hundred dollars, and the various circuits assumed from fifty to a hundred dollars each.[2]

Another year goes by and at Enfield, Nov. 1859 Professor John S. Ray the president of the new school is introduced to the conference. He made a speech as did Geo. C. Mendenhall, President of the Board of Trustees who among other things "refuted the charge of its not being under the control of the Methodist Protestant church". Provision was made for the establishment of a library at the college, and a total of twenty-four trustees were elected.[3]

During the year 1861, the building was burned. According to information secured from Mrs. C.W.F. Tilden of Jamestown, a daughter of Alexander Robbinsof the

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1. Journal Vol II Pp. 192-203.
2. Ibid., Pp. 218-243.
3. Ibid., Pp. 259-271.

Board of Trustees, at that time all the rooms in the building which were intended for dormitory use were occupied and many young ladies boarded in the village. A girl suffering from toothache one night lighted a candle to seek medicine and left the lighted candle near an open window. She fell asleep, a wind sprang up and blew the curtain against the candle and the fire resulted. The men of the village were away in war and the fire was not extinguished.

In November of that year a detailed report of off cial conditions was made to the conference. The total indebtedness was $12910. There were supposed assets of $7510 leaving $5600 unprovided. Some pledges had been made for rebuilding but "it is a debateable question whether it is proper while the war goes on to attempt to rebuild". No such attempt was made and one year later enought funds were reported to care for all obligations except a bond for $7000 held by Dr. Weatherly. In 1865 efforts were still being made to find some plan for liquidation of this debt.[1]

The first indication of interest in an institution outside the state is found in a resolution passed in 1851 recommending Madison College to the patronage of our people.[2] This institution was located in Uniontown, Pennsylvania. It was founded and partly endowed by ex-President Madison and had been under the control of the Methodist Episcopal church but that denomination had found it expedient to abandon it and for a few years

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1. Journal, Vol II, Pp. 332-489.
2. Ibid., Vol I, P. 313.

the Methodist Protestant church undertook its operation. Sectional troubles, however, arose and this venture proved a failure and a new college was opened at Lyndhburg, Virginia.[1]

In 1852 a letter was received from Rev. George Brown, President of the Board of Trustees of Madison College, and strong resolutions were passed in commendation of its work. A year later a suggestion was approved "to subscribe for one perpetual scholarship upon which such young men as may be desirous to prepare for the ministry of the Methodist Protestant church may be sent from time to time by this body". Doctor Brown visited North Carolina in 1854 and so much interest did he arouse that a committee whose business it was to report on the matter declared, "We cannot find words to express the high estimation in which we hold Madison College". Plans were made to canvass the conference for funds and the sale of scholarships was encouraged. Then came the misfortunes already noted at Uniontown and the establishment of Lynchburg College.

In 1855 we find a communication from the Virginia Conference and North Carolina replying with its ever ready resolution of help and hope. The next year a motion was made calling on madison college for the return of money paid to it. While no refund was made the conference was not cured of scholarships for in 1859 plans were under way to provide two perpetual scholarships and to endow a professorship at Lynchburg. Then came the civil war and educational silence.[2]

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1. Drinkhouse, Vol II, Pp. 359-362.
2. Journal, Vol. II. Pp. 12-316.

Development in Membership and Finance in 1865.

It is generally conceded that the two matters of membership and financial development furnish a good index to the growth of a church. It would also seem that the two should progress together. Therefore the two items are here given joint consideration. The figures for both items are rather scant and somewhat acattered but a few will give some idea of progress. In October 1829 the salary of the conference President was fixed at two hundred dollars a year and traveling expenses. His expense account was $23.07. and he received during the year one hundred and ten dollars. A considerable part of the session of 1830 seems to have been consumed in an effort to secure the balance though with what success we do not know. For the coming year a form of every member canvass was adopted in which stewards were instructed "to ascertain from the members and heads of families the minimum amount they are willing to give".[1]

The first statement of membership is found in 1832 when a total of eight hundred and ten is reported. There were four traveling preachers in the district and they received in salary the sums of eighty- seven seventy, seventy-eight, and ninety-three dollars respectively. A small surplus of unnamed amount which had been collected by the conference in the nature of an equalization fund was ordered divided among them.[2]

1. Journal, Vol. I. Pp. 13-19.
2. Ibid., Pp. 34-37.

The ministerial membership of the conference in 1833 was twenty-seven. The total membership was then given at 1415, a gain of 605. Of this number there had been a net gain of 513 members on Guilford circuit under the pastorate of Rev. Alsn Gray. However his salary of $280 lacked just $160 of having been paid. The President had received twenty-two dollars and a half for his year's work, but two pastors had received their salary in full, one hundred dollars each.[1]

The year 1837 is remembered in American history because of one of our worst financial panics. This depression is clearly reflected in the fact that while the membership of the conference now numbered 1858 the President received in salary eleven dollars and one pastor with 502 members was paid six dollars and a quarter.[2]

By 1845 nine circuits are name d, and 3452 members are reported. The pastor's salaries seem to have become standardized at one hundred dollars but only four had received that amount in full and a committee on finance reported that it almost despaired of making a satisfactory report.[3]

In 1848 the membership reached 3984. Little improvement is observed in money matters. A very advanced step was taken, however, in the creation of a Superanuated Fund Society for the purpose of securing a fund to aid in the support of retired ministers.[4] This

1. Journal, Vol. I., Pp. 40-46.
2. Ibid., Pp. 89-90.
3. Ibid., Pp. 167-182.
4. Ibid., Pp. 222-230.

society has had a continuous existence and has done great good though its funds have never been large.

In 1850 there were 4657 members. Here for the first time there is an estimate of property values which was $12,050 . Four charges, however, made no report on this itemso the estimate is too low.[1]

We will omit several sessions and turn to the meeting of 1856. The membership had now reached 6169. The property value, $29.185. The President recommended here for the first time the erection of parsonages on the various fields.[2]

With the civil war and the almost worthless confederate mojney there came large salaries. In 1862 the conference President received $525 and one pastor as much as $550.[3] A year later the President received $1045, the highest paid pastor getting $1500,[4] and in 1864 the President was paid $2600 and the pastor's salaries were in proportion.[5] For 1865 the President was promised $3200,[6] and received $341.[7] An interesting side light on the matter of confederate money is found in the fact that a church building had been sold in the city of Wilmington some years before the war began but the money had not been paid. In 1863 there were indications of settlement and the conference expressed its desire for North Carolina bank notes rather than Confederate money in payment.[8]

1. Journal, Vol. I, P. 297.
2. Ibid., Vol. II, Pp. 135-162.
3. Ibid., Page 384.
4. Ibid., Page 424
5. Ibid., Page 456.
6. Ibid., Page 460.
7. Ibid., Page 489.
8. Ibid., Page 430.

During this period of progress the conference seemed especially concerned to establish a "Female College". In 1854 a letter was received from Mr. Wm. T. Healy concerning the sale of Berlin Female Academy located at Kernersville and a committee was appointed to confer with him.[1] This committee reported the next y ear that the academy, a one story brick building thirty feet by twenty, all in one room with fire place in each end could be bought for four hundred dollars, which they considered a reasonable price. They, however, advised against the purchase because of the location. Kernersville is eleven miles from Salem where we are told "there is a female institution of learning under the patronage of the Moravian church at a cost of thirty thousand dollars, which institution if popular not only in North Carolina but throughout all the souther n sstates and receives patronage from the same". (This is Salem College). The report goes on to say that there is "also another institution twelve miles east of Kernersville under the patronage of the Friends which is popular and respectable(Guilford College) and two others at Greensboro, eighteen miles east of Kernersville one under the patronage of the Methodist Episcopal church (Greensboro College) and the other under individual enterprise".[2] (Blandwood College, now extinct).

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1. Journal, Vol II. P. 71.
2. Ibid., P. 103.

sand subscribers could be secured at five dollars each and advertisements amounting to five hundred dollars were anticipated. Thus a total of $6947 was in sight. The committee made the following estimate of expense:

Paper	$2500.
Printing	$3750
Office rent	$ 75
Fuel	$ 100
Stationary	$ 100
Salary of Editor	$2000
Carrying	$ 50
Total	$8575

In as much as there was a bill from Rev. J.L. Michaux, D.D. for five hundred dollars for services already rendered there appeared to be a need to secure some $2100 and gifts to that amount were to be sought by a committee. Doctor Michaux was elected editor.[1]

In the autumn of 1864 the fortunes of the confederacy and of its citizens were at a low ebb. It seemed best, therefore to order that a half sheet should be published at the price of five dollars for six months and to leave the future size and price to the discretion of a committee.[2] Mr. Michaux "served as editor, bookkeeper, and Mailing clerk with working hours which sometimes stretched from eight A.M. to five A. M, of the next day". He made an appeal to the War Department of the Confederacy and

J.C. Roberts and W.O. Donnell were temporarily released

1. Journal, Vol II, Pp. 437-438.
2. Ibid., P. 451.

from arms and assigned to service on the staff of the paper.[1]

The Watchman and Harbinger came to an end about the close of the civil war, but in 1875 a committee on the literary interests of the conference suggested the establishment of a church paper for the pecuniary obligations of which the conference was to be in no way responsible. Doctor Michaux was chosen editor and the Central Protestant appeared the next year.[2] It continued for eighteen years but at times it was poorly supported and appeared irregularly.[3]

During a part of the period in which Mr. Michaux was editor of the Central Protestant he also published an afternoon paper in Greensboro called the Daily Workman. This of course had no connection with the church as such but during a decade 1883-1893 a leader of the church produced this "unpretentious optimistic little paper, with the high standards of its editor and proprietor".[4]

Yadkin College.

The school at Yadkin College was closed because of the Civil war, the building was used as a tobacco storage house, and Stanley Owen who was a small boy at the time, says, "I remember when there was not a man in that entire community". For six years there was no school. Then a high school was opened which, at the

1. Caldwell, Bettie D., Founders and Builders of Greensboro, p. 215.
2. Journal, Vol. III, Pp. 286-304.
3. Caldwell, P. 216.
4. Ibid,, P. 216.

request of a patron who believed school should be given as long hours as any other work, was run from sun-up to sun down.[1]

In 1872 Rev. Shadrack Simpson was made President and the school opened again as a college. The same year the deed was recorded and all debts paid or rather cancelled by gift of the creditors.[2] During 1881 a new building was constructed which was a brick structure three stories in height with eight rooms, "audience chamber and gallery".[3] Mr. Simpson resigned to accept a professorship in Western Maryland College and Yadkin again became a high school. Several persons had charge at various times, the last principal being Rev. W. T. Titten who served from 1898 to 1924. State high schools having become numerous the Institute closed its doors in that year.[4]

Jamestown Female College.

Various efforts were made to pay the debt on Jamestown Female College and some money was raised for that purpose.[5] Finally the land on which the old walls yet stood was sold and the trustees assumed the remainder of the debt. It fell heavily on some of them and a few were very bitter about their losses.

General Condition.

While the membership of the North Carolina conference has never been large the area embraced has been

1. Leonard, P. 430.
2. Journal, Vol. III., P. 245.
3. Ibid., Vol. IV. P. 72.
4. Leonard, P. 430.
5. Journal, Vol. III. Pp. 21, 145, 161, 195.

for it extends from the sea to beyond the mountains. in the days when roads were bad and railroads few, there seemed good reason to divide the conference and the matter was frequently discussed during the forties and fifties. Finally a division was effected in 1878.[1] This, however, did not prove satisfactory and in 1880 the conference was reunited and remains one.[2]

The session of 1893 reports two hundred and two churches with 15810 members and a property value of $135,000. Of these churches only three were town or city stations. There were a few other churches in small towns yet attached to country circuits. The best church in the conference was valued at six thousand dollars, and there were eleven parsonages, a thousand dollars being the highest valuation on any one. One charge paid a pastor's salary of nine hundred dollars and four others paid five hundred each. The others paid less.[3]

This session considered and rejected two overtures from the General Conference to amend the constitution of the church. One would have provided that, "no annual conference shall elect a woman as an elder", and the other that "no annual conference shall elect a woman as a representative to the General Conference".[4] There has as yet been no woman ordained in the North Carolina conference. Several, however, have been in the denomination, the most famous being Dr. Anna Howard Shaw.

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1. Journal, Vol. IV, P. 421.
2. Ibid., Pp. 499-502.
3. Printed Journal for 1893, Pp. 42-43.
4. Ibid, P. 7.

Not until 1927 did North Carolina elect a woman to the General Conference. Three of the lay representatives chosen in November of that year to attend the General Conference of 1928, were women and one of the alternates was a woman.[1]

The real event of the session of 1893 was the comming of Rev. J. F. McCulloch. A native of North Carolina he had as a boy gone to Michigan where he graduated at Adrian College and then took work at the University of Michigan. Later he taught at Adrian and then returned to North Carolina with the hope of seeing a college of greater size and promise that the old Yadkin established. He made two addresses and the result was the appointment of a special committee.[2] From this beginning there developed a church paper and an A- grade college, the story of which will be told later.

Since 1893.

The past thirty-five yeas have witnessed notable development in the North Carolina conference. No doubt many of the things accomplished have been the result of natural develpment but nevertheless the session of 1893 is significant and progress semms to date from that event.

Church Paper.

While Rev. Mr. McCulloch had the dream of establishing a college he knew that this could noT be done immediately. Feeling that the best way to develope sen-

1. Journal of 1927, P. 116.
2. Journal of 1893, Pp. 19, 22.

timent was by means of a church paper he established a weekly paper, Our Church Record. The paper was published in Greensboro and was adcepted by the conference as its organ.[1]

Plans were at once laid for the erection of a publishing house with the understanding that this property might some day be used as a type of endowment for the proposed college. A lot was, accordingly, purchased and an order given that a building should be erected, it being suggested that the approximate cost of both be five thousand dollars.[2] Gradual progress was made both in the collection of funds and in the erection of the building. In November 1897 the building committee reported that the work was practically completed, the cost having however, exceeded the estimate to some extent. There was a debt too, which it was hoped could be removed by a use of rents from a portion of the building.[3] That this hope was not without foundation is shown by a report of the secretary and treasurer made in 1906. It was in that year that the last payment was made on the debt. The total cost of the building had been $9,652.86. Of this amount, $5,458.66 had been contributed and the remainder paid from the income.[4]

The paper is yet in existence though its name has been changed to the Methodist Protestant Herald[5]., and

1. Journal, 1894, p. 26.
2. Journal, 1895, p. 27.
3. Journal, 1897, p. 20.
4. Journal, 1906, p. 23.
5. Journal, 1910, p. 33.

Doctor McCulloch is yet editor. The publishing house has been transferred to the Board of Education and so greatly has real estate appreciated in Greensboro that it is now carried on the books of the board at $75,000 and rents for $5,400 a year.[1] This income is enjoyed by High Point College. Probably the property is really worth $100,000.

Missions.

The missionary activities of the Methodist Protestant church have not been large. In these efforts, however, the North Carolina conference has done its part. The first ordained missionary sent to the foreign field was Rev. F. C. Klein who went to Japan in 1882. Five years later the North Carolina conference furnished its first missionary in the person of Rev. L.L. Albright wh spend a few years in Japan. Still later some two years, Rev. A. R. Morgan resigned as head of Yadkin College and went to Japan where he served successively as Secretary and President of the Japan annual conference and President of the Anglo-Japanese college at Nagoya.[2]

The executive officer in charge of foreign missions for the entire denomination was long known as the Corresponding Secretary and Treasurer of the Board of Foreign Missions. To this office Rev. T. J. Ogburn, D.D. of North Carolina was elected in 1896 and for twelve

1. Journal of 1927, p. 24.
2. Drinkhouse, Vol. I. Pp. 593-597.

years he rendered most efficient service.[1] Other missionaries from this state have been Rev. J. W. Frank, who went to Japan in 1899,[2] Rev. J.C. Aumen, who in 1921 became President of Nagoya College,[3] and Rev. J.F. Minnis who in 1922 went to India.[4] Mr. and Mrs. Minnis are the only North Carolinians of the Methodist Protestant church now in the foreigh field.

Young People's Work

A Board of Young People's Work which had functioned for some time and held various conventions was discontinued in 1906 and in its place a conference Young People's Union organized.[5] This body during the summer of 1920 secured the services of Miss Jaunita Hammer as Field Secretary.[6] She did excellect work for some two years. Then there followed a brief period when the Union had no field agent. In February 1923, Rev. L. C. Little accepted that position[7] and served for a short while. The Board then functioned without a secretary.

This conference has also made a notable contribution to the Young People's work of the general church. Rev. A.G. Dixon was in 1917 chosen Secretary of the Board of Young People's Work of the General Conference[8] and served until he became President of the North

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1. Drink house, Vol. I, P. 592.
2. Journal, 1899, P. 5.
3. Journal, 1921, P. 48.
4. Journal 1922, P. 63.
5. Journal 1916, P. 45.
6. Journal, 1920, P. 34.
7. Journal, 1923, P. 64.
8. Journal, 1917, P. 28.

Carolina conference in 1922.[1] During the spring of 1926 Rev. L. C. Little was selected to fill the same position[2] and continues to do so.

Children's Home.

The only orphanage supported by the Methodist Protestant Church is located at High Point. The story of its origin and progress is the account of an adventure truly remarkable. Certain members of the North Carolina Branch of the Women's Home Missionary Society of the Methodist Protestant church began this work in August 1910 in a small school house at Denton with less than fifty dollars in the treasury. Miss Mabel Williams was the first superintendent and matron and Miss Etta Auman was associate in both offices. The combined salary of both for the year 1911 was three hundred and sixty dollars.[3]

Interest increased and in 1912 a farm of thirty-eight acres was purchased on the outskirts of High Point. A splendid building was erected and the services of Mr. and Mrs. H. A. Garrett secured as Superintendent and matron respectively. Twelve children were brought from Denton in June 1913. More land has been accuired until the property now contains one hundred and thirty acres and as the city of High Point has grown much recently the property is quite valuable. In 1922-23 a Boy's Dormitory was erected at a cost of some $45,000. The value of the entire plant is now estimated at $225,000.

1. Journal, 1922, P. 21.
2. Journal, 1926, P. 35.
3. Journal, 1911, P. 41.

Since its opening the home has cared for one hundred and fifty-two children, seventy one of whom are now there. The present superintendent is Dr. E. F. Allman.[1]

High Point College

By far the most important story of this period has to do with the building of High Point College. It has already been stated that Rev. J. F. McCulloch had in mind the founding of a college when he returned to North Carolina in 1893, and that the establishment of a church paper was largely occasioned by a belief that it would contribute to that end. He soon got in touch with Mr. J.C. Roberts of Kernersville and at the conference of 1901 a motion was made to appoint a committee "to consider the proposition of a friend to give $10,000 for a denominational school in North Carolina".[2] This committee recommended the appointment of another on Ways and Means with the object of meeting "the reasonable conditions of the proposed bequest", and the appointment was made.[3]

From that time until the college opened its doors in Sept. 1924 is a long journey and one full of pit falls. A few incidents may be mentioned. The Committee on Ways and Means reported a suggestion that when $75,000 should be secured, work of erection of buildings should begin. It also made other extensive

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1. Projects of the Women's Home Missionary Society of the Methodist Protestnat Church, Chapter 2.
2. Journal, 1901, P. 12.
3. Journal, 1901, P. 23.

recommendations.[1] Two years later a financial agent was put in the field to solicit subscriptions for the enterprize.[2] Rev. A. G. Dixon was chosen for this work and had some degree of success though not enough to justify building.

The problem of location was from the first a troubled one. The early promoters had it in mind that Greensboro was the proper place and a site had been secured but in 1905 the people of High Point made an offer of $12,000 if the college should be located in their city. An offer was also received from Liberty of $6,000 and thirty acres of land.[3] No decision was made then or for years to come.

In August 1909, Mr. J. C. Roberts died leaving a bequest of $10,000 on condition that if a college should be ready for operation by 1920, this money would be available. Otherwise it was to become a permanent fund for ministerial education.[4] This proved an incentive for renewed effort. In 1910 an offer was made to sell Oak Ridge Insttute to the church with the view of letting it grow into a college. This suggestion was reported favorably by a committee and it was only by the use of the parliamentary tactics of votingby ballot and by orders that it was defeated.[5]

With the exception of the fact that the Board of Education was organized under an amended charter[6]

1. Journal, 1902, Pp. 18-19.
2. Journal, 1904, P. 15.
3. Journal, 1905, P. 20.
4. Journal, 1909, P. 64.
5. Journal, 1910, Pp. 11-12.
6. Journal, 1916, P. 55.

there was little done for several years. Scarcely had the offer of Mr. Roberts expired and the ten thousand ddlars been lost, however, when Mr. J. Norman Wills offered to donate $100,000 on condition that $300,000 be raised otherwise.[1] The citizens of High Point gave a site of forty-eight acres and $100,000 and the college was located there and building begun.[2] Doctor R. M. Andrews who served as President of the conference 1917,1922, took an active part in the campaign for funds and during 1923 served as field agent. He was chosen President in 1924 and the college opened in September of that year with three excellent buildings, a plant valued at half a million, and one hundred twenty two students.[3] Since then a steady growth has been in evidence. The year just closed has been a good one, there having been en- enrolled three hundred and forty-four students of whom forty-five graduated May 28. The North Carolina Department of Education has granted the college "A" rating.[4]

Bethel Home.

A sketch of the Bethel Home recently prepared bwyRev. J. E. Pritchard is here quoted, "Several years ago Rev. Homer Casto came to North Carolina from West Virginia in search of health, being afflicted with what is generally thought to be an incurable disease. After spending some time in sanitoriums in the Carolinas and finding conditions in such institutions far from ideal for

1. Journal, 1921, P. 38.
2. Journal, 1922, P. 56.
3. Journal, 1924, P. 70.
4. Catalogue, 1928.

Christian young men, he decided to establish a home for tubercular young men where they could go at a minimum cost and at the same time have Christian surroundings. Finally he purchased a house and lot on the side of Hamburg mountain near the town of Weaverville in Buncombe County, North Carolina. For some years Mr. Casto ran the home with his own money and such money as was sent to him by friends who had heard about the home. In about 1920 Mr. Casto made a proposition to the North Carolina branch of the Women's Home Missionary Society whereby they would assist in enlarging the home and raising finances for its support with the understanding that some day the management would be entirely with the North Carolina Branch. This proposition was accepted and since then the women have raised a considerable sum each year for the home and the institution has been enlarged from time to time. Sick people go there and in so far as possible wait on themselves and live as one big family, each contributing his share of the expense. In some cases it is necessary to have nursing and other services, which services are provided if possible." [1]

General Progress.

The years since 1893 have been ones of very general progress. Among accomplishments which should be mentioned are the purchase of a parsonage for the President of the conference located in the city of Greensboro,[2] and the organization of a Pastor's Summer Conference which meets annually.[3] This formerly met at the

1. Journal, 1927, P. 122.
2. Journal, 1918, P. 31.
3. Journal, 1913, P. 32.

Children Home but now is held at High Point College jointly with the Young Peoples Convention.

In marked contrast to the statistics given for 1893 there are now two hundred thirty four churches with 27,624 members and a property value of $1,571,000. One church building is valued at $250,000 and two others each cost more than the entire valuation of the two hundred and two churches listed in 1893. There are sixty-four parsonages with a total value of $222,800. Whereas only one charge in 1893 paid its pastor as much as nine-hundred dollars in 1927 seventy out of the ninety-three in the conference paid that or more.[1]

The greatest progress no doubt has taken place within the past ten years. In a report to the Executive Committee of the denomination in Washington, D. C. May 1927, Rev. A. G. Dixon, D. D. at that time President of the conference gave the following figures:

	1916	1926	Increase
Number charges	61	92	31.
Number Members	22,427	27,905	5,498.
Paid Pastors	$34,951	$103,954	$69,003.
Average Salary	$582	$1304	$760
Raised all Purposes	$97,698	$365,833	$268,235
Value all property	$471,150	$2,607,600	$2,136,450.

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1. Journal, 1927, Statistical tables.

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